

# Christian Education

---

Vol. VI

OCTOBER, 1922

No. 1

---

OCTOBER, 1922-JULY, 1923

Published Monthly, Omitting August and September, by  
THE COUNCIL OF CHURCH BOARDS OF EDUCATION IN THE  
UNITED STATES OF AMERICA

Robert L. Kelly, *Editor*  
111 Fifth Avenue  
New York, N. Y.

O. D. Foster, *Associate Editor*

*Contributing Editors*

George W. Richards, *The Conference on Theological Seminaries*  
Charles Foster Kent, *The Association of Biblical Instructors in  
American Colleges and Secondary Schools*

---

Entered as second-class matter October 24, 1921, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 18, 1918.

The subscription price is 50 cents per annum; ten or more subscriptions 40 cents each, 10 cents must be added if payment is made by check. Single copies 15 cents each.

Copyright, 1922.  
by  
COUNCIL OF CHURCH BOARDS OF EDUCATION  
IN THE UNITED STATES OF AMERICA

# Christian Education

---

Vol. VI

OCTOBER, 1922

No. 1

---

## *Do the Denominational Colleges Need to be "Redeemed?"*

In his address on "Christian Education" at the International Sunday School Convention, Dr. W. S. Athearn said:

"The next step is to redeem the church college. . . . Our church colleges have failed to recognize that they have a distinct contribution to make to the church. The department of philosophy in a Christian College should give to all students a philosophical interpretation of the ideals of the Christian religion, so that whatever philosophies may evolve out of the sciences taught in that college, they will all be seen in the light of the philosophy of Christianity. . . . Denominational colleges have failed as teachers of Biblical history and literature, and the nature and structure of religion, but their most lamentable failures have been in their departments of philosophy and ethics, and their departments of sociology."

"When the departments of these colleges come back to their task, we shall have a leadership that will solve these great problems, and we will not be battling to give the church a social program or to square the findings of science with the claims of religion. The church college will solve this problem. Now, let us call the church colleges back to that task, or put them out of business!"

This is a serious indictment of over four hundred Protestant colleges. CHRISTIAN EDUCATION has invited the Presidents of these colleges to testify before the court of public opinion on these points. Many of them are accepting the invitation. In an early issue their replies will be presented to our readers. This will be the latest picture of the colleges, taken by the processes of executive photography. It will be illuminating and informing.

*Are College Textbooks written from the Atheistic, Mechanical, Unchristian Point of View?*

In an early issue of CHRISTIAN EDUCATION a carefully prepared bibliography on Christian Education with especial reference to college instruction will be presented. This will undertake to list the latest, best and generally used books which college professors make use of in interpreting their subjects from the Christian point of view.

*Snapshots of the Pulpit from the Pews*

CHRISTIAN EDUCATION is mailing five hundred letters to prominent laymen in the various churches asking them to suggest methods of improvement in the training of ministers. A great many valuable replies are coming in in response to this invitation. In an early issue the substance of these replies will be given and an attempt will be made to interpret their significance.

*Snapshots of the Seminaries from the Field*

In the same manner, CHRISTIAN EDUCATION is sending to five hundred graduates of theological seminaries who are now ministering in churches certain questions as to the improvement of the methods of training ministers. It is the intention to present the results of this investigation to our readers also in an early issue.

\* \* \* \* \*

"Now is the time to subscribe."

The subscription price of CHRISTIAN EDUCATION is fifty cents per year, *cash* or *stamps*; add ten cents for exchange if payment is made by check.



## THE RELIGIOUS EDUCATION OF COLLEGE AND UNIVERSITY STUDENTS \*

By ROBERT LINCOLN KELLY

"It is the best discussion of the college and university that I have seen."—*Samuel McCrea Cavert*, General Secretary, Federal Council of Churches of Christ in America.

"I have read with keen interest every word of your chapter on the 'Religious Education of College and University students.' I think that you have set forth fairly and with skill the real situation in the tax-supported institutions."—*Marion LeRoy Burton*, President, University of Michigan.

"It seems to me that you have handled the subject in a very satisfactory manner, and I congratulate you on the good showing you have made for the state universities. I am glad to have the public more generally informed of the really fine work that we, who are on the inside, know so well is being done at these institutions."—*David Kinley*, President, University of Illinois.

"In general, I like the spirit and tone of your manuscript but there are several things to which I would call attention, most of them relatively unimportant. . . . In a word, I believe that the recent changes of situation both in the religious field and in the social field outside of religion have made the question of credit for religious teaching much more difficult than it was before the war."—*E. A. Birge*, President, The University of Wisconsin.

### OUTLINE OF CHAPTER III

1. The Presuppositions Involved
  - a. The Religio-educational Impulse
  - b. Church Membership of Faculty
  - c. Church Membership and Preference of Students
  - d. The Structure of the College Community

\* Preliminary draft of two chapters in a forthcoming book on "The Teaching Function of the Church" to be issued by the Continuation Committee of the Garden City Conference of Educational Agencies at the request of the Committee on the War and the Religious Outlook of the Federal Council of Churches.

2. The Biblical Departments
  - a. The Standardization of the Departments
  - b. Departmental Motives
  - c. Increasing Academic Prestige
3. The Departments of Religious Education
  - a. Defining the Course of Study
  - b. A Crusade without Adequate Leadership
4. Volunteer Agencies
  - a. The Christian Student Associations
  - b. The Student Volunteer Band
  - c. The Committee of Missionary Preparation
  - d. The Committees on Friendly Relations Among Foreign Students
  - e. The Student Fellowship for Christian Life Service

There is no adequate system of religious education in the United States for college and university students. There could be none manifestly in the absence even of accepted definitions of the processes, the methods, and the goals to be attained. In recent years it is true, the number of persons has greatly multiplied who are concerned that this phase of our educational work be developed in a manner worthy of its significance and importance. These persons recognize the suicidal neglect of the Church in this particular. There has been much discussion of the necessity of preserving this crowning phase of education, which in ways that cannot be duplicated in this age, once characterized American higher education. There are individuals and institutions here and there that are eagerly engaged in pioneer work in this field. Practice has not waited on theory in these instances and much has actually been accomplished. There is encouragement in the fact that where there have been willing and intelligent workers, the fields have yielded really abundant fruit. For the present we must speak chiefly of religious education in the making for our college students, for our greatest assets now are the fundamental presuppositions involved, the wide-spread

interest aroused, and the fragmentary though definite accomplishment. Very few have visualized the total task of religious education for college students. No institution or individual has seriously attempted its accomplishment.

There are certain latent materials in this field which, when exposed to view, are recognized as of great value. These materials lie close to the foundations of our colleges and have often been covered up by the more recent accumulations. The first task is to dig down to the original academic supports. This process readily reveals the fact that our fathers builded safe and sound structures. The first of these gratifying discoveries is

Higher education in the United States sprang largely from the religious impulse.

#### *The Church Colleges*

It is possible to name more than five hundred American universities and colleges which were founded in response to the religio-educational impulse and recognize some kind of affiliation with the churches. These relationships are of many types and vary from the independent institution with historical church associations only, to the institution whose trustees are appointed and whose property is owned by the church. Most of the institutions fall in classes of affiliation between these extremes.\* Nearly all of the Colonial colleges were primarily institutions of religious education under church direction. Not only so, but they were interested specifically in one phase of religious education, the training of men for the Christian ministry. One will be well within the bounds of the truth to say that this work of religious education was usually quite definitely formulated. No more striking testimony of the accuracy of this conclusion could reasonably be demanded than that of President Thomas Clap of Yale, who in a pamphlet published in 1754 declared that "Colleges are

\* The classification of institutions on the basis of ecclesiastical affiliation has been made by the Council of Church Boards of Education.

Societies of Ministers, for training up Persons for the work of the Ministry"; and he added, speaking of Yale College, "The great design of founding this School was to Educate Ministers in our own Way."\* With such a "Mother of Colleges" as Yale and others like her—institutional, ecclesiastical, and individual—even though in later years the conception of the primary task of the college had been greatly modified, it would have been strange if succeeding colleges had not felt strongly the religious impulse. One of the most hopeful signs of our times is that a closer and more real relationship is being established between the colleges and the churches in most, if not all, of the Protestant fellowships, although the organic relationship in some groups is being weakened.\*\*

### *The Tax-Supported Universities and Colleges*

In the founding of many of the tax-supported institutions, representatives of the churches took a prominent and sometimes a determining part, and even today some of the leading state universities are presided over by ministers of the Gospel. In many cases the state university presidents are recognized leaders within the churches of their choice. Most of these presidents have been graduates of colleges founded by the churches.\*\*\* There is therefore a general presumption in the historic and administrative relationship of our tax-supported institutions of higher learning in favor of a system

\* Quoted by Chancellor E. E. Brown in "The Origin of American State Universities."

\*\* A notable illustration of the development of this closer relationship is found in the recently organized Congregational Foundation for Education, whose directors are chosen by the National Council of the Congregational Churches. The colleges of Protestant Episcopal origin have recently established relationships with their national Board—"The Presiding Bishop and Council." Other illustrations are afforded in the recent educational forward movements of several other denominations. These movements have set financial goals aggregating over \$300,000,000, and the sums sought, almost in all cases, are being pledged within the time limits.

\*\*\* Of the 48 institutions making up the membership of the National Association of State Universities, 25 are presided over by graduates of colleges founded by the church—Austin, Carleton, Dartmouth, DePauw, Doane, Earlham, Hampton-Sidney, Harvard (3), Hastings, Lafayette, Muskingum, Northwestern, Ohio Wesleyan (2), Pomona, Princeton, Randolph-Macon, Rutgers, Roanoke, Washington and Lee, Westminster (Mo.), Williams and Yale.

of religious education. Such a system is coming more and more to be demanded by the constituencies of a majority of all types of institutions. If properly organized and maintained, it can contribute to the development of the religious life of the nation and to the welfare of the churches without being under unwholesome ecclesiastical domination. Such a system is in no sense subversive of the well recognized principle of the separation of Church and State. It is entirely in accord with the genius of American education, which recognizes religion, morality and knowledge as necessary to good government and the happiness of mankind.\*

### *The Secularization of Higher Education*

It is unnecessary to tarry long upon the causes of the decisive departure of American higher education from the motives which at first impelled it. Some of those causes have been pointed out in Chapter II under the general discussion of the secularization of American Education. Much of what is said there applies to the institutions of higher learning as well as to the lower schools. There are probably two fundamental facts which should be kept in mind in an attempt to understand this development.

The first fact is the social and economic transformations which have occurred in this country since Colonial days. The amazing material development of our country, the formation of social classes, the strains and tensions of industry, the growth of cities, the amassing of wealth, the influx of unassimilated foreigners,—all of these processes being accentuated and complicated by the applications of science and invention, produced a social and economic situation strangely different from that in which our earlier colleges were founded. The other fact was the inability or failure of the churches generally to maintain aggressively the educational point of view. They substituted the evangelistic point of view with

\* One of the most striking illustrations and confirmations of the strength of the religious element in American education is found in Bulletin Number Sixteen (1922) of the Carnegie Foundation for the Advancement of Teaching in which a plan of federation of the colleges of the maritime provinces of Canada is elaborated on the basis of the religious interest and denominational attachments of the constituencies.

implications often positively antagonistic to educational processes.\* In many cases they antagonized the incipient sciences and registered protests against the freedom of inquiry for which the sciences stood. Of course, in the heat of debate the scientific temper was not always scientific. For whatever reasons, the churches did not provide enough prophetic talent to interpret the significance of the rapidly changing world and to include this world in their ecclesiastical concepts. Nor were the educational leaders of the churches able to bring their constituencies to an appreciation of the relation of this changing world to the verities of religion. Many churches therefore were paralysed as to their educational arm. In these churches education, technically defined, largely ceased to function. The colleges tended toward the freedom of the scientific spirit. The control by the churches was lost or weakened. Meantime a new America was born.

When some of the churches awoke to the changed situation they discovered that their educational work was "without form and void, and darkness was upon the whole face of it," to use the words of a well known Bishop. The present rising tide of interest and spirit of cooperation between "church" leaders and "educational" leaders, as well as the less dogmatic attitude both of science and religion, mark the dawning of a new day in educational work under church auspices.

In most of our institutions the large majority of the faculty are members or adherents of the Protestant churches.

This statement, it is believed, applies to all types of institutions \*\*: denominational, independent, tax-supported. In the

\* No one has undertaken to count the number of so-called educational institutions under church auspices which ceased to function partly because of this change of emphasis. Doubtless many of these educational ventures were ill-advised, but the Methodist Episcopal Church, South, alone has lost no less than 99 "colleges" and "universities," and 126 "academies," during the three-quarters of a century of its existence.—From "*Christian Education Monthly*," May, 1922.

\*\* It is difficult to secure accurate information on this point from a number of the independent institutions.

The Protestant institutions that recognize church relationships other than historical are: Baptist Northern, 29; Baptist Southern, 45; Brethren, 8; Christian, 7; Con-

denominational colleges the faculty members are usually chosen with reference to their favorable attitude toward religion as well as with reference to their scholarships and personality. The administration deliberately provides for the powerful pedagogy of example. In the tax-supported institutions, while the members of the faculty may not be chosen with reference to their church affiliations, the large proportion in most institutions are members of churches.\*\* These faculty members identify themselves more or less actively with the church of their choice — generally, though by no means exclusively, in the case of the denominational colleges, with the church which is related to the college. Often they are officials or active workers in the church. Their lives are not bisected into an educational part and a religious part. Their lives are whole and they live them without ostentation but necessarily under the observation of the students. They are professors at one and the same time of education and religion. No one thinks of its being necessary to discriminate between the two functions. They are teachers in varying degrees of effectiveness, if not by precept at least by example, of religious education.

The vast majority of the students in American colleges and universities claim membership in or affiliation with the churches.

The preponderance on the campuses of most institutions of students of Protestant church connections is very striking. A marvelous array of figures could be quoted under this head.

gregational, 24; Disciples, 19; Friends, 10; Lutheran, 35; Methodist Episcopal, 44; Methodist Episcopal, South, 58; Presbyterian U. S., 29; Presbyterian U. S. A., 52; Reformed U. S., 7; United Brethren, 7; United Presbyterian, 5; Others, 37. Total, 416. There are several other institutions which call themselves "independent," most of which were founded under church influences. There are 92 tax-supported colleges and universities. These numbers vary slightly, of course, from year to year.

\*\* Some years ago President Jesse said, "If in the University of Missouri I were to get rid of every man that is not zealous in behalf of spiritual life, I should have a small faculty left; yet they are all men of good character, nearly all of them belong to churches; they are all in sympathy with Christianity, and are willing to do something to promote the social and religious life of the students."



Not only in the denominational colleges is the proportion of church adherents very high, frequently reaching well over 95% of the students enrolled, but in many of the state and independent universities, where information of this kind is secured from year to year, the results are scarcely less striking. Individual state institutions report as high as 96% of their students as claiming church affiliation. It is no unusual thing for a state university to report 70% or 80% of the students as church adherents.\* Statistics have been secured in several states which show that while the Protestant population of the state is as low as 37% of the total population, no less than 75% of the college and university students came from the homes represented by this population. To say the least, the great mass of the college students of America are kindly disposed toward religion, and the church as its official symbol. It is from the homes of church members very largely that students go to college. The churches are not only intimately concerned themselves with the management of our colleges: they are vitally interested in their "raw material." If education builds on impulses there is abundant material in the colleges for religious education. There is no doubt but that colleges and universities as a rule feel keenly their responsibility to the students on the one hand, and on the other, to the public in whose hands ultimately is vested their right to live and serve.

This leads them necessarily to be responsive to educational needs when these needs are intelligently formulated and presented. That the college and university students of the United States have not yet entered into their rightful religious heritage is due chiefly perhaps to the tardiness with which the churches have recognized their children's most significant educational needs and their own educational function.

\*It is impossible to discriminate accurately between church membership and church preference. Reporting students name specific denominations but do not always stipulate as to type of relationship. Ten state universities recently reported 22,593 church members, and 5,773 preferences, out of a total enrollment of 36,802.



## The structure and organization of most college communities is favorable to religious education

In the first place, as has been pointed out, the community is made up of selected members. The students are usually admitted on the basis of character as well as intellectual attainments.\* The aspirations and hopes of youth are the stuff that religion builds on. Of such as these, even though they be college sophomores, is the Kingdom of Heaven. Most of the students in our colleges of liberal arts and sciences are seeking the means of life, not immediately the means of a living. They are in the epochal process of orientation. They are searching for guiding life principles.

### *The Altruism of the Teacher*

The essential idealism and altruism which has led men and women to choose teaching as a life work is of the same kind. These men and women have spent years in preparation for a profession whose attitude is that of giving rather than receiving, of ministering rather than being ministered unto. It is not quite modern to say with the former President of Yale that a college is a "Society of Ministers." At least, the modern interpretation of this definition must not be literal. But the great teachers of a college by virtue of their qualities and their dominant purpose may be classified without violence to the facts under the categories of prophets and priests. They are God's men and women, inspiring students to join them in the search for the true, the beautiful, and the good. "Teaching is not instruction," as President Hadley has declared, "but revelation—prophet and interpreter and pioneer do much more than record their experiences; they enlighten the world by their example." The ordinary college is not sordid, it is not commercialized, it is not materialistic. Teachers draw small salaries: they receive and value other than monetary rewards. Many college communities are cen-

\* The practical operation of the systems of psychological tests now in vogue, does not invalidate this statement, despite certain criticisms of those tests.

ters of spiritual life. In many denominational colleges, and in some of the state institutions, the currents of wholesome religious life are quite as strong as in the best church congregations.

### *The Religious Structure of the Denominational College*

In institutions where the conditions just mentioned prevail, the religious influences which are operative may be briefly summarized. There is frequently a common dining room for the dormitory students, which is an important center of the college life. At the morning meal, when the students assemble at a specified time, there is still a brief Bible reading and prayer in several of the smaller colleges, which takes the place of the family devotions to which, it must be confessed, most children of church members are strangers in the home. In modified form this devotional period is observed at each of the other meals. There is very commonly among the denominational colleges a daily chapel exercise which faculty and students attend, conducted in a devotional spirit, with Bible reading and prayer. In some of the colleges the devotional feature of the daily chapel is quite remarkable. These exercises are usually followed by a short talk on some topic of religious, ethical, social or political import. Usually this talk constitutes a practical application of the Gospel of Christ to the subject under discussion. The faculty members take turns in these chapel exercises. The range of subjects is great in the course of a student generation, but the successive commitment of the several members of the faculty to the essentials of religion would be striking if it were not taken for granted by the college community. The college has the habit of worshipping together, of thinking together the same thoughts, often of committing itself to ideals and programs of highest import. Speakers from the "outside world" take their turn in these chapel addresses. The best loyalties—such loyalties as "stand at the very heart of morality and religion"—are developed to the institutions of organized society; the home, the college, the Church, the State. The cause of missions, home and

foreign, the challenge of the ministry and law and medicine and engineering, the aspirations of international idealists, are often impressively set forth. A powerful and wholesome unity is developed. It is often the most dynamic twenty minutes of the day's work. In not a few colleges there are at least three prayer meetings during the week, attended and participated in by students and some faculty members. These usually are the Y. M. C. A. and Y. W. C. A. prayer meetings held separately, and a union prayer meeting probably on Sunday evening. There is a Student Volunteer Band and numerous Bible study and mission study classes, as well as discussion groups and courses in "fundamentals" participated in by students and faculty. In some of these colleges a considerable number of students and some faculty members observe the Morning Watch. Each Sunday the students in general attend church, either in a separate college service, or in the local churches, and many of them lead or participate in some form of Sunday School or other "deputation" work. Such a college is likely to have a college pastor who devotes his entire time to pastoral work among the members of the college, or he may be an instructor as well in the Department of Biblical Literature. It is in this department that the more formal and scientific instruction in religion is usually given, although there are in an increasing number of colleges departments of Religious Education with adequate equipment and personnel. In many colleges these departments have sufficient prestige to draw most of the students for at least some of their college course. Not infrequently there is a "Quiet Hour" in connection with one or more dormitories when students by common consent and the force of college tradition, at least remain in their rooms and become somewhat acquainted with themselves. The Day or Week of Prayer is observed with impressive services and this observation, while centering in the colleges, is participated in by the denomination at large. In the program of such a college some form of evangelistic appeal is made to the students, and there are recognized courses (volunteer) of prevocational training

for Christian life service and agencies for recruiting for specific tasks in the developing work of the church.

### *Diffusion of Religious Instruction*

It may be that the influences of religious education of most far-reaching import in these colleges are to be found in the class rooms of the faculty taken as a whole. All of the students are studying English and American Literature. Much of this literature has both the form and substance of the best religious, ethical, and social teaching, and the expert Christian teacher in this department has at hand dynamic subject-matter for religious education which not a few use in the most skilful fashion. Practically all of the students also are studying ancient and modern history and the related subjects of Economics, Sociology and Political Science. These subjects are constantly offering occasions for Christian interpretation.\* An increasing number of colleges have professors of Philosophy who give religion its rightful place in the system of universal thought. Courses in international relations are being introduced and studied from the standpoint of Christian idealism. The presence of foreign students often coming from the mission schools of their home countries accentuates this idealistic attitude and interpretation. Professors of other subjects, it may be biology or language or mathematics, carry home by the magnetism of their Christian personality in incidental and unexpected ways the essence of religion.

### *The Father Confessor*

In many of these institutions there are professors with rare talents for dealing with the problems of young people to whom the students naturally gravitate and whom they make a Father Confessor of a Protestant sort. In these intimate relationships

\*The claim is not made that a Christian science of Economics, Sociology, and Political Science has been elaborated; only that genuinely Christian men will consciously and unconsciously interpret the faith that rules their lives. An Association Secretary at one of the great mid-western state universities, at the request of the President of the University recently listed the courses in that institution of which the claim was made that they "have a bearing on religious work." There are 105 courses in the list.

(and the college faculty is unfortunate indeed that does not have such personalities), some of the most far-reaching decisions are made affecting both the spiritual life and the life service of the students. This type of instruction is not formal but it approximates very closely indeed to the favorite method of the Great Teacher.

In a less effectual way, because more official and formal and because, when taken in conjunction with the "point" system, with the covert threat of legalistic penalty, the faculty and student advisory systems assist students in making important choices. The series of orientation lectures to Freshmen help to clarify the minds of entering students and the work of an understanding Freshman Dean or Director of Studies is of incalculable value. In some such institutions recently a joint committee of faculty and students has attempted to coordinate these various courses and instrumentalities that their impact on the college community may be more fruitful and that with the fuller knowledge of the available implements of religious education, greater effectiveness may be secured.\*

Such institutions as have been described have as a conscious maxim "Line upon line, precept upon precept; here a little, there a little." But when at their best they do not over-emphasize moralizing or preaching. They see to it that among the winds that blow about and upon the college campus is the wind of religion. The student hears the voice of it. He may not know whence it cometh or whither it goeth. He may hear it on the athletic field,\*\* or in the biological laboratory, or in the philosophy library. It surprises him not more to hear it in these places than from the desk of the preacher or the Bible teacher. Everywhere during his college course he finds a new unfolding of his universe, his world of things and his world of persons, of nature and of the human nature around him, and the laws by which they operate; and he finds the leaven of religion within the processes that yield him his

\* Agencies of this kind are now at work at Columbia University, and Mt. Holyoke and Wellesley Colleges.

\*\* Others besides the Apostle Paul have connected the stadium with spiritual growth.

enlarging knowledge. He owes a lasting debt to his Alma Mater, if assisted by her ministrations he learns to interpret his universe in the spirit of science and in the spirit of religion. He is caught by the contagion of truth, whether it be called religious or scientific, as well as taught by her professional exponents. Such colleges are finding the answer to the question, "What is truth?" and are lifting up by all means the Son of Man who dared declare, long before scientific days, "I am the Truth."

### *Evolving Religious Concepts*

An inevitable consequence of such procedure as this, of course, is that the members of the college, faculty and students together, succeed in extending the interpretation of the teachings of Jesus to fields to which it is not ordinarily applied in the stated creeds. May we not hope that there may be evolved a consistent interpretation from the standpoint of the spirit of Jesus, of Philosophy, Education, Ethics, Sociology, Political Science, and Political Economy? It may now be claimed that danger is minimized that the student will form the habit of making obsolete approaches to truth. He will not be aware of the alleged chasm between evolution and revelation. He will have heard of it as a bit of history, but he will have his faith grounded in a unitary not a bisected world. He has brought his religious impulses to college; the college has provided a rich environment which has allowed them healthful expansion and development.

It cannot be said with mathematical precision how many colleges are able to command even inadequately all these influences and instrumentalities. It can be said that there are hundreds of colleges which are *disposed* to utilize such agencies and many are successful in doing so. Nor does this chapter undertake to evaluate all these influences. Manifestly they are or are intended to be religious elements in what we call academic atmosphere. They largely represent informal rather than formal processes in religious education. They furnish a necessary background for formal instruction. They



constitute the *materials* and the *presuppositions* of a high achievement of religious education. It can be added that from such colleges, however imperfectly the religious work—informal as well as formal—has been carried on, have come the majority of the leaders, ministerial and lay, men and women, of the Protestant churches of the past generation and of this generation.\*

*"By Their Fruits Ye Shall Know Them."*

The real test of the value of such procedure as is here outlined is, of course, in the type of student trained under such influences. Almost every denomination has colleges of which the above is an approximately true picture. The positive Christian quality of their graduates is a matter of common knowledge. In no matter what community they may be they are turned to for help in all good Christian causes. In the atmosphere of one such college for a term of years, about one-sixth of the entire active force of one of the great national missionary boards has been trained.

This college supports a valuable piece of educational work in the mission field. The number of men entering the Christian ministry on full time Christian service, and not including full time social and community service, for the past 21 years averages 13.7% of the men graduates of the college.\*\* Certainly Rauschenbush was not far afield, if he had such colleges in mind, when he said, "Education is a Christianized section of the social order."

\* Of the seventeen resident Fellows in Union Theological Seminary in New York City the past year, two-thirds did their undergraduate work in foreign institutions, and the other one-third are all graduates of small detached colleges. Of the Graduates in the same institution during the same period, one-third are foreign, and of the other two-thirds, more than three-fourths are graduates of colleges without graduate schools. Three-fifths of the seniors, two-thirds of the third year men, four-fifths of the second year men, three-fourths of the first year men, and two-thirds of the specials come from the detached colleges.

Of the 278 academic degrees reported by students in the Divinity School of the University of Chicago, 26 or 10 percent were conferred by the University of Chicago, 55 or 20 percent were conferred by other universities, and 197 or 70 percent by detached (usually denominational) colleges.

\*\* Undoubtedly this is an extreme case. There are some others like it in the magnitude of their contribution to Christian service; there are many like it in lesser degree.

*The Colleges Less Positive In Attitude*

It must be admitted that there are numerous colleges—large and small—that represent the opposite extreme in their attitude toward constructive religious culture. The administration selects teachers—if possible—who are distinguished in the field of scholarship but, without much if any reference to personal qualifications, or to religious faith and life. It is absorbed largely, it may be, in the scramble for money and it bends its energies to this end. It may sacrifice more important interests to athletic success. It may, following some of the most eminent educational philosophers of the day, consider religion as a profession, or at least as of no essential value in the general scheme of liberal learning. It may be paralysed as it approaches its religious responsibilities with the complex elements of the problem; with the respectability and wealth and conventionality which the students directly or indirectly represent; with the presence of the liberal and the conservative, the irreligious and unconcerned; with the fear that with greater encouragement to the religious elements and demands of the constituency a morbid religious atmosphere might be developed; or if religion were allowed to find fuller recognition, it might become perfunctory and deadening. It may conceive of religion chiefly in terms of welfare work or social service. It may indeed recognize the importance of Bible study but consider that this need is met through the Christian Associations and other voluntary agencies. It may have the conception that the religious needs of students may be met by bringing to the college a series of distinguished preachers who necessarily work without an intimate knowledge of their task. In any event, it is certain the administration does not select the faculty with the idea of surrounding the students with a distinctively religious atmosphere. The college does not have a corporate religious temper, much less make a definite religious appeal.

Faculty members chosen in conformity with a negative or halting estimate of the meaning of religion in the educational process are apt to consider their responsibilities to the



institution fully met when the work in their several departments has been done. Not having been chosen with respect to "team work," they do not readily yield themselves to overtures in this direction, whether it be in religion or other matters. In the matter of religion, each considers that his personal affair. With such an administrative philosophy and faculty attitude, it is most natural that students should become absorbed in social, athletic, fraternity and club expressions of college life to the practical exclusion of the religious. That this has happened in numerous colleges throughout the country must be admitted.

It must also be admitted that while there is much in the structure and organization of all of our higher institutions of learning that is favorable to religious education, there are few if any that would claim they have attained a satisfactory realization of their possibilities. Many would be inclined, while admitting their own shortcomings, to criticize adversely on the one hand, the lack of religious training of students before they reach college age, and on the other, the failure of the graduate schools to foster the religious element in the specialized training of the professorial supply.\* Undoubtedly there is much at both extremes of this problem as well as in the middle for which the church must share responsibility.

\* The Educational Relations Division of the National Research Council recently made public the distribution of graduate fellowships and scholarships in twelve leading American Universities during the past five years. These twelve universities reported 3,377 fellowships, of which two only have definite religious implications—those in "History of Religions" at the University of Pennsylvania.

## THE BIBLICAL DEPARTMENTS

### The Teaching of the Bible is Becoming a Vital Part of the Work of Many Colleges and Universities.

When it comes to the matter of formal instruction in the Bible, one may speak with considerable assurance. The Bible is being taught in a large number of colleges and universities. The custom of farming out Bible teaching among the professors who meet the students once or twice a week in a required Bible class has been replaced in many institutions by the organization and equipment of a Department, or at least a Chair of Biblical Literature and History, with especially trained instructors. The multiplication of these Biblical Departments has been one of the striking developments of recent educational history. A generation ago there were no such departments. The Bible has become a college study in American colleges since the beginning of the Twentieth Century.

#### *The Classification of Departments*

The total number of such Chairs or Departments in American colleges and universities is now over 300 and their number and quality are steadily increasing. The number of trained instructors is estimated as 600. The serious attempt to standardize such departments has begun. The Commission of the Religious Education Association which has had this task in hand made their first report in 1916. At that time, but 31 departments had been discovered throughout the country whose quality of instruction was considered as ranking with that of the departments of Literature and History. The requirements for a Class A Department were very modest indeed. The college should have at least one well trained instructor who was giving his entire time to teaching. The President of the college, the pastor, the Y. M. C. A. or Y. W. C. A. secretary could not be the head of this department, nor the chaplain unless he were of professorial rank. Funda-

mental courses of but one hour per week were eliminated from such departments. The department was required to offer at least 18 semester hours of work and of these at least twelve must be in Biblical Literature and History. Reasonable library equipment, was demanded and an annual budget sufficient to keep the department on a parity with the other departments of the institution. Measured by these standards, the Class A Departments have increased from 31 in 1916 to 88 in 1921. Other classes of departments designated as "B," "C," and "D" have been enumerated to the total of some 220, and there is an encouraging movement of these departments from year to year to the higher classes. Some of the Church Boards of Education have devoted themselves with great success to the development of these departments and the underpinning of them with adequate foundations.

Along with the development of the departments themselves has gone the interrelation of the Bible courses with those in ancient languages, philosophy, ethics, psychology, education, economics, the social sciences and history. This interrelation is scarcely less important than the Bible teaching itself.\*

### *Departmental Motives*

It must be confessed, that there are numerous motives for the extension of this work. They range all the way from an effort at scientific interpretation of Biblical Literature and History to the defence and buttressing of the particular brand of faith to which the people who support the college subscribe. Sometimes the purpose is to prepare students for the ministry, or at least, for the theological seminary; sometimes the devotional purpose is paramount in the mind of the teacher. The usual purpose, there is evidence to believe, is the Christian motivation of the lives of the students. The teaching manifestly may be valued as good, bad and indifferent, depending not only on the dominating motive, but upon the scholarship and skill of the teacher. It should be said that among these

\* In the University of Chicago no fewer than 130 undergraduate courses are offered under the general title "Courses in the Field of Religion and Ethics."

teachers is an increasing number of Biblical scholars and educators of the first rank. The Bible teachers have a national association with a mid-western branch and the guild consciousness is being developed among them.

### *A Minor Department with a Major Function*

As a rule, the Biblical department does not rank among the leading departments either from the standpoint of the number of courses offered, or the number of students enrolled.\* In some of the large women's colleges Biblical studies do take a very prominent place. A study of the curricula of the Disciples' colleges, to take an extreme case, shows that Biblical work takes a commanding place in the curriculum. These colleges have a distinct conception of religious education, although the conception is still in the making. There is a well marked tendency among them, as they attain higher educational standards, to reduce the amount of Biblical work offered. This is not a reflection on the better colleges but an indication that much of the work offered in the weaker school is not of college grade. Speaking generally for all the detached colleges of the country, Biblical work of high grade is gaining ground. The statement is entirely justified not only that English Language and Literature is thoroughly established as the master subject of the American College of Liberal Arts, but that the English Bible is more and more recognized in our colleges as the crown of English Literature.\*\*

The complaint is sometimes made that the modern college teacher of the Bible "upsets" his students; that his teaching tends to unsettle the faith of their childhood. One of the most experienced and most scholarly Bible teachers of our country, Professor Irving F. Wood of Smith College, answers this complaint by the remark, "That depends very largely on what the faith of their childhood was," and he gives the

\* About one student in six who attend the leading denominational colleges of Indiana enters the classes in Bible, Religion, or Religious Education.—Indiana Survey of Religious Education.

\*\* See *Studies in the College Curriculum*, published by the Association of American Colleges, 111 Fifth Ave., New York.

assurance that the happier conception of religion which it is the business of the Biblical department to develop "is far more frequent among students than it was a few years ago. Less and less often is the teacher of the Bible obliged to see the pitiful sight of the slow rebuilding of, a wrecked childhood faith."\*

### *Some Newer Devices*

Several significant experiments are now being made by well known institutions of the independent type to help the student in coordinating his otherwise fragmentary knowledge. In some of these attention is given to religious values. At Columbia all Freshmen are required to take a course in Contemporary Civilization, a part of which consists in a setting forth of the fundamentals of religious faith and practice. At Harvard all candidates for the A. B. degree who have majored in English Literature, modern languages or the classics have set for them a three hour examination in the Bible which is a part of the general examination now required at that institution of most of its Seniors. As an aid in preparing students for their general examinations Harvard has extended its tutorial system.

### *Increasing Academic Prestige*

It is quite worthy of note that as the standards of Biblical instructors and instruction advance, Biblical work gains in educational prestige. For some years a number of the leading colleges and universities have announced certain electives in Bible for entrance to college. These announcements have usually been based on the recommendations of special conferences or committees made up of educators. The most recent recommendation of this kind, and the one which has received the widest recognition is the preliminary report of the Commission on the Definition of a Unit of Bible Study

\* "Biblical Teaching in School and College," Sneath's MODERN CHRISTIAN CALLINGS, the Macmillan Company, N. Y.

for Secondary Schools with special reference to college entrance. This Commission was appointed by the Council of Church Boards of Education at the request of practically all of the national agencies and several of the local agencies interested in religious education. Not only did the Commission have widely representative authority, but the Commission itself was widely representative of American Biblical scholarship and educational administration, and the Definition has been approved directly or by implication by no less than three hundred colleges and universities.\* It is manifest that as the schools lay more secure foundations for Biblical culture, the colleges will be able greatly to improve the quality, and it is to be hoped, the effectiveness of their work.

\* The definition has been approved by unanimous vote by the two leading college standardizing agencies of the country—The Association of College and Secondary Schools of the Southern States, and the North Central Association of Colleges and Secondary Schools.

## THE DEPARTMENTS OF RELIGIOUS EDUCATION

Religious Education, Technically Defined, is Being Included in the Curriculum of the American Colleges.

One of the most recent developments in the reorganization of the college curriculum is the multiplication of courses, departments, or schools of Religious Education. There are now strong graduate departments of this kind in several of the leading independent universities and theological seminaries, and students are beginning to qualify for the A. M. and Ph. D. degrees. At the same time, undergraduate departments are being established in the denominational colleges, the work usually being carried on in conjunction with that in Biblical Literature and History, or with that of the Department of Education, with which it is in purpose and method, perhaps, more closely related.

Since no steps have been taken by any agency as yet to evaluate this growing movement, it is not possible even to give the number of such departments or chairs. There are evidently several scores of them and they enroll in the aggregate several thousand students.\* The Board of Education of the Methodist Episcopal Church, South, is authority for the statement that there is not a single college in that denomination that does not offer a course in Religious Education, and that most of the colleges have well-manned departments.

### *Defining the Course of Study*

In view of the pioneer nature of this work and its great importance, a Commission representing the Religious Education Association, the Council of Church Boards of Education, and the Sunday School Council of Evangelical Denominations, have been working for two years upon the definition of an undergraduate major in Religious Education.

\* One student out of sixty-four in the leading denominational colleges of Indiana enters the classes in Religious Education."—*Indiana Survey of Religious Education*.

R  
L

of  
de  
no  
th  
na  
an  
me  
th  
in  
me  
pe

ev  
giv  
evi  
pat  
of  
the  
nac  
and

h  
imp  
tion  
and  
have  
und



## THE DEPARTMENTS OF RELIGIOUS EDUCATION

Religious Education, Technically Defined, is Being  
Included in the Curriculum of the American Colleges.

One of the most recent developments in the reorganization of the college curriculum is the multiplication of courses, departments, or schools of Religious Education. There are now strong graduate departments of this kind in several of the leading independent universities and theological seminaries, and students are beginning to qualify for the A. M. and Ph. D. degrees. At the same time, undergraduate departments are being established in the denominational colleges, the work usually being carried on in conjunction with that in Biblical Literature and History, or with that of the Department of Education, with which it is in purpose and method, perhaps, more closely related.

Since no steps have been taken by any agency as yet to evaluate this growing movement, it is not possible even to give the number of such departments or chairs. There are evidently several scores of them and they enroll in the aggregate several thousand students.\* The Board of Education of the Methodist Episcopal Church, South, is authority for the statement that there is not a single college in that denomination that does not offer a course in Religious Education, and that most of the colleges have well-manned departments.

### *Defining the Course of Study*

In view of the pioneer nature of this work and its great importance, a Commission representing the Religious Education Association, the Council of Church Boards of Education, and the Sunday School Council of Evangelical Denominations, have been working for two years upon the definition of an undergraduate major in Religious Education.

\* One student out of sixty-four in the leading denominational colleges of Indiana enters the classes in Religious Education. *Indiana Survey of Religious Education.*

for Secondary Schools with special reference to college entrance. This Commission was appointed by the Council of Church Boards of Education at the request of practically all of the national agencies and several of the local agencies interested in religious education. Not only did the Commission have widely representative authority, but the Commission itself was widely representative of American Biblical scholarship and educational administration, and the Definition has been approved directly or by implication by no less than three hundred colleges and universities.\* It is manifest that as the schools lay more secure foundations for Biblical culture, the colleges will be able greatly to improve the quality, and it is to be hoped, the effectiveness of their work.

\* The definition has been approved by unanimous vote by the two leading college standardizing agencies of the country—The Association of College and Secondary Schools of the Southern States, and the North Central Association of Colleges and Secondary Schools.

## THE DEPARTMENTS OF RELIGIOUS EDUCATION

Religious Education, Technically Defined, is Being Included in the Curriculum of the American Colleges.

One of the most recent developments in the reorganization of the college curriculum is the multiplication of courses, departments, or schools of Religious Education. There are now strong graduate departments of this kind in several of the leading independent universities and theological seminaries, and students are beginning to qualify for the A. M. and Ph. D. degrees. At the same time, undergraduate departments are being established in the denominational colleges, the work usually being carried on in conjunction with that in Biblical Literature and History, or with that of the Department of Education, with which it is in purpose and method, perhaps, more closely related.

Since no steps have been taken by any agency as yet to evaluate this growing movement, it is not possible even to give the number of such departments or chairs. There are evidently several scores of them and they enroll in the aggregate several thousand students.\* The Board of Education of the Methodist Episcopal Church, South, is authority for the statement that there is not a single college in that denomination that does not offer a course in Religious Education, and that most of the colleges have well-manned departments.

### *Defining the Course of Study*

In view of the pioneer nature of this work and its great importance, a Commission representing the Religious Education Association, the Council of Church Boards of Education, and the Sunday School Council of Evangelical Denominations, have been working for two years upon the definition of an undergraduate major in Religious Education.

\* One student out of sixty-four in the leading denominational colleges of Indiana enters the classes in Religious Education."—*Indiana Survey of Religious Education*.

The final report of this Commission has not been made, but there is general agreement that thirty semester hours in this department should be outlined as a minimum, and that the required courses should be

Bible .....	6	semester	hours
The Christian Religion .....	3	"	"
Educational Psychology .....	3	"	"
Introduction to the Study of Religious Education .....	3	"	"
Teaching the Christian Religion, with observation and practice .....	4	"	"

A significant part of the report of the Commission raises the question, "Who should teach these subjects?" and the answer indicates the trend of educational aspiration in this field.

"The treatment of religious education should not be less serious, thorough, and technical than the treatment that 'general' education receives. In both fields technically equipped specialists are required as teachers. A temptation will arise to entrust some or all of the subjects that have been named to the 'handy man' of the faculty; or to append them as secondary duties to the schedule of teachers whose training and first interests lie elsewhere; or to appoint someone as teacher on the ground of availability and cheapness; or to group existing courses that deal with the Bible, religion, and education, and call them 'religious education.' Administrators should clearly understand that what is required is not a new name for an old thing, nor merely new permutations and combinations of courses and students. Our recommendation concerns a new branch of study with specific aims and subject matters of its own, together with a new approach to certain older subjects. Effective education in this field cannot begin too soon, for the need is tragically imperative; yet it would be less evil to wait indefinitely for proper conditions of income, teaching staff, and library, than to substitute anything whatever for high grade teaching."

*A Crusade Without Adequate Leadership*

There is probably not much danger of overestimating the opportunities now before the college departments of Religious Education, if the work is wisely developed. Religious Education in its popular application to the work of church agencies rather than church institutions, has become not only a "movement" but a veritable crusade in many quarters. The last annual conference of the Religious Education Association was devoted to week-day religious education and proved to be a time of great enthusiasm for the cause. The question of providing for the college training of instructors in this field was faced frankly and intelligently. As an indication of the new consciousness within this field of religious education, it may be said that considerably more than two hundred summer training schools and conferences under denominational and interdenominational auspices are announced for 1922 for the United States and Canada. In what more striking way could the demand for adequate leadership be indicated?\*

\* Now that the merger between the International Sunday School Association and the Sunday School Council of Evangelical Denominations has actually been achieved, this demand will no doubt be accentuated and rationalized.

## VOLUNTEER AGENCIES

There can be no adequate exposition of the religious education of college students without reference to the work of the Student Departments of the Y.M.C.A. and Y.W.C.A. and such other volunteer agencies as the Student Volunteer Movement for Foreign Missions, The Committee on Friendly Relations Among Foreign Students, and the Student Fellowship for Christian Life Service. These agencies are operating in some form in most of the institutions of higher learning in the country, including normal schools and professional schools of college rank. The Student Associations are part of the World's Student Christian Federation, which comprehends the Christian movements of students throughout the entire world.

### *The Student Christian Associations*

The religious purpose is the dominant concern of the student departments of the Association. This purpose directs all effort of the local Associations as well as the International and National Student Departments. It is a valuable project in religious education. Association meetings, cabinet meetings, and committee undertakings carry forward student discussions in terms of the purpose.

The voluntary study work of the Y.M.C.A. and Y.W.C.A. consists of Bible Study Classes, World Fellowship or Mission Study Classes, and Discussion Groups on Christian Fundamentals. These classes enroll thousands of students and are organized in most of the institutions of the country. The Mission Study courses are carried on under the auspices of the Joint Committee on Missionary Education, consisting of seven members, two representatives of the Student Christian Movement of Canada, two of the Association Movements in the United States, and three of Student Volunteer Movement. Both the Y.M.C.A. and the Y.W.C.A. conduct Social Study Classes which are continued through the summer through such groups as the Social Service group in New York City, and Christian Research industrial groups in different cities. The Y.W.C.A. promotes student-industrial groups, which

include study classes and mutual undertakings of students and industrial women, as well as study groups of students in three large cities. The Y.M.C.A. promotes also normal training classes for all the courses of study recommended. The Associations are rendering a most valuable educational service also in the production of popular and useful textbooks, in conducting public religious meetings and conferences, and in deputation work.

For many years the Y.M.C.A. and Y.W.C.A. have made a very large contribution to the religious life of student groups throughout the nation through the summer Student Conferences. These conferences now number seven for the men and ten for the women, and enroll thousands of the picked student religious leaders. Last year more than 500 foreign students were enrolled in the men's conferences.

Within the past two years the "Geneva Plan" has been put in operation in several of the men's conferences. This plan provides for a continuous and systematic representation of the various agencies of the churches under the leadership of the Council of Church Boards of Education, and its success registers one of the most satisfactory efforts at cooperation between the churches and the Y.M.C.A. While the conferences remain as formerly Y.M.C.A. student conferences from the legal standpoint, they approximate in reality to Christian student conferences under the auspices of the Associations and the churches.

The Associations encourage the observance of the "Morning Watch." They have prepared booklets of daily readings and effort is made through correspondence, special literature, traveling secretaries, and in conferences and conventions, to enlist students in the observance of this essentially devotional exercise. A fundamental principle underlying all the work of the Associations is student initiative and responsibility. It is a vital factor in all sane education.

#### *The Student Volunteer Band*

The Student Volunteer Bands are simply vocational groups whose purposes are to promote the devotional life of the



members and to develop a better understanding of missionary problems and greater efficiency in missionary work. More than 9,000 members of these Bands have actually sailed for assignment work in foreign fields during the past quarter of a century. The years 1920 and 1921 have been the banner years in this work.

#### *Committee of Missionary Preparation*

Another agency closely allied in purpose to the Associations though working under the authority of the Conference on Foreign Missions as its representative on all questions relating to missionary training, is the Committee of Missionary Preparation. This organization makes two very significant contributions to the college and university student life of the country: (a) by means of conferences and correspondence, undergraduates who are studying for missionary service are advised as to the best college courses to pursue in order to make the most efficient and prompt preparation for the work; and (b) by similar means missionaries anticipating furlough likewise are encouraged to go to the Committee for advice and guidance in selecting the universities and the lines of study which will most nearly equip them for the peculiar needs which the work on the foreign field has made apparent.

#### *The Committees on Friendly Relations*

Both Associations have Committees on Friendly Relations Among Foreign Students. The Young Women's Committee works directly with 2,000 women students who are enrolled in higher institutions of learning, and while quite distinct from the similar committee of the Y.M.C.A., works in close cooperation with it. The work of both committees goes forward on the same principles. The field of the Young Men's Committee is the 8,000 or more men students from one hundred lands who have come to our American colleges and universities. Work is done through a staff of American and foreign secretaries. Students coming and going through New York



are received at the offices of the Committee and advised on the selection of colleges and assisted in finding rooms and employment, helped in transportation matters, and introduced to friends at their destination. Each foreign secretary is specially responsible for his own fellow countrymen.

The Secretaries travel extensively among the colleges throughout the country, meeting students for addresses and interviews, conferring with student Association Secretaries and workers, college authorities, pastors and citizens, regarding the interests of foreign students; promoting clubs, Bible classes, discussion groups, hospitality, summer conferences, etc. The two general aims of the work are the development of understanding and good will between foreign students and the American public, and comradeship among the foreign groups; and the development of the student Christian program. Both of these objects take on urgent importance in view of the careers to which many of these students will return. Their impressions of America and other lands gained here will be propagated among their fellow-countrymen, and every individual will be an asset or a liability to the Christian cause. The Committee, therefore, endeavors to reveal to these transient students the best products of our civilization, while enabling them to understand that the unlovely things represent the unconquered areas by Christianity.

So far as possible, foreign student work is related to the student Christian Association program through the Friendly Relations' Chairman, who is a member of the cabinet. But much of it must be done in the racial groups, sometimes entirely on the initiative and under the direction of the group Christian leaders. Where there is a large number of foreign students in an institution, or several institutions in a city, as in Chicago or Boston, a foreign student council is often maintained, through which the student secretary carries on his work. Some of the larger cities (New York and Boston), have intercollegiate foreign student secretaries, and the Universities of Illinois and California have special secretaries giving all, or most, of their time to foreign students.

*The Student Fellowship for Christian Life-Service*

The Student Fellowship for Christian Life-Service, recently organized, has as its fundamental purpose "to unite those students committed to Christian life service in prayer, study, and vigorous effort to make America Christian for the friendly service of the world." Any student who is enlisted for full time Christian service, even though he does not yet know the place where God would have him serve (whether at home or abroad), may become a member.

A representative of the Fellowship is present at each Y.M.C.A. Student Conference and in many instances is recognized in the daily executive council meetings.

# RELIGIOUS EDUCATION IN THE TAX-SUPPORTED INSTITUTIONS

## OUTLINE OF CHAPTER IV

### I. The Tax-Supported Institutions

1. The Legal Disqualification of the Tax-supported Institutions.
2. The Attitude of the Presidents and Faculties.
3. The Methods of Work.
4. The Agencies of Experimentation.

### II. Summary and Suggestions

1. Certain Fundamental Principles.
2. Developing Processes.
3. The Will to Cooperate.

It is necessary to treat the tax-supported institutions as a class separate from the denominational and independent institutions, because of certain legal disqualifications, real and hypothetical, growing out of the American principle of the separation of Church and State. It is usually understood that state universities are legally disqualified from teaching religion. The more accurate statement perhaps would be that such institutions are disqualified from promoting sectarianism. However, there have been numerous and conflicting decisions and opinions on the part of the legally qualified authorities, such as that the Bible is a sectarian book, that a teacher of religion will necessarily have a sectarian bias, etc., so that the total effect has been to make the official teaching of religion by state universities a difficult, if not a dangerous, matter.

### *Popular Misconceptions*

That there are numerous popular misconceptions with reference to the religious status of these institutions which are sometimes called "godless" is revealed by an examination of the facts. Not all of the impotence in matters religious of the state and municipal institutions is due to the provisions of the law, the decisions of the courts, or the opinions of the legal and educational authorities. The churches must bear their

share of the blame for a situation confessedly by no means ideal. President Vinson, of the University of Texas, has stated this consideration succinctly in a sentence: "The separatist tendencies of our Protestantism are an added difficulty in the interpretation and practical application of a law which was never designed as a means of placing education and religion under irreconcilable categories and of making our culture a purely intellectual process."

### *The Attitude of University Presidents*

In considering the influences affecting the work of Christian education in these institutions it is important to understand clearly the favorable attitude of most of the executive officers. Over and over again the Presidents of Michigan, Ohio State, Ohio University, Miami, Illinois, Indiana, Kentucky, Iowa, Arkansas, California, Kansas, Kansas State, Louisiana, Maine, Maryland, Minnesota, Mississippi, Cornell, Penn State, South Carolina, University of Pennsylvania, Missouri, Montana State College, Oregon Agricultural College, Idaho, Utah, Texas, Washington and Wisconsin, and no doubt others, have publicly and privately emphasized the recognition of religion as an essential in the ideal progress and product of educational effort. These executives are positive forces in developing the religious consciousness and instilling religious sanctions. If their attitude was otherwise, the problems of religious education in the state universities and colleges would be difficult indeed. President Kinley, of the University of Illinois, has recently voiced this attitude in the declaration, "There is no complete education without religion," and President Burton, of the University of Michigan, has gone so far as to say "The ultimate test for the state university is the moral and religious character of its graduates."

### *The Influence of the Faculties*

This interest of the executives in the religious phase of education is widely confirmed by the type of men selected for faculty positions. Out of 2,832 faculty members in 33

state universities reporting on their religious affiliations, 70% expressed denominational preference (mostly Protestant—very few Catholics), and of the 30% expressing no denominational preference, many are known to be religiously inclined. It is true that the percentage showing no preference is twice as great as among students.\* It is even true that many college and university professors within and without the state institutions seem to show little but contempt for the church, but some of them as an astute observer has remarked, are being educated by contact with their better educated students. At the same time, many of the churches in the college and university communities are supported almost entirely by the professors. They are church officials, teach Bible classes and attend church services quite as regularly as any other class of men in the community. In a majority of the state colleges and universities a greater or less amount of subject matter for religious education is found in the various departmental announcements and is made dynamic by Christian professors. In some of them an undercurrent of religious conviction is a characteristic phase of the corporate character. In many instances faculty members in state institutions are doing much the same type of religious work as that done by similar men in the denominational colleges; indeed, in its freedom from sectarian bias it is often comparable with that of the educational and medical missionaries on the foreign field.

#### *Official Announcements of State Universities*

Some state universities go further than might be expected in encouraging the distinctively religious life. This is particularly true of the Southern State universities, which announce that they employ and pay the salaries in full or in part of secretaries of the Y. M. C. A. and the Y. W. C. A.

At the University of Oklahoma, at the Kansas State Agricultural College, and at State College, Pennsylvania, courses in Religious Education have recently been established in con-

\* This appears to mean that the students show more religious interest than faculty members. It may mean that they are more conscientious in filling out reports, and less discriminating in making distinctions.

junction with the Department of Education. The University of South Carolina announces compulsory church and chapel attendance, and a Chair of English Bible covering four years. The University of Texas frequently issues a bulletin devoted to religious influences and activities within the university.

The attitude of the administration of many state universities is indicated by such catalogue statements as follow, which are selected almost at random:

"Morning services are held daily, except Sunday, in the Main Building, with addresses by clergymen, resident and visiting, and by members of the faculty.

"The Association of Religious Teachers, an organization in which the various religious bodies cooperate, offers a number of courses to the students of the university. This work carried on with good sense, vigor, and friendly cooperation, supplies well the religious element in education that the American state university by reason of its connection with the State cannot itself attempt."

—*University of Texas Bulletin*, No. 2125, May, 1921.

"RELIGIOUS LIFE—The University, although it has no official connection with any particular denominational body, endeavors to develop an earnest appreciation of ethical and social obligations, and to encourage participation in religious activities. University services under the direction of some eminent clergyman are held occasionally on Sunday during the college year."

—*Bulletin, University of Vermont*, Vol. XVIII, No. 6.

"While the University cannot exercise any official supervision over the religious life and education of the students, it does, however, offer in the departments of history, philosophy and literature, many courses in which the principles of morals and religion are discussed and the life teachings of the great religious teachers are considered, and the history of great religious and ethical movements is traced.

"The various religious agencies found within the University community supplement in an unofficial way the work of the

University in fulfilling the aim of all true education to prepare students for leadership in the affairs of human life."

—*Bulletin of the University of North Carolina*, No. 186, March, 1921.

"MORAL AND RELIGIOUS TRAINING — Religious exercises, consisting of scripture readings, singing, and prayer, are held frequently in the university assembly. At these exercises a special lecture or address is given by some noted speaker. Although attendance is voluntary, the purpose of cultivating the moral, religious and social spirit of the university is heartily recognized."

—*University of Oklahoma, New Series*, No. 212, 1920-21.

In certain universities, like the University of Michigan, more than thirty courses are offered in the university classes in the history, literature and application of religion. In most of the state universities, all-university religious convocations are held at different times during the year. To address these great gatherings religious and social leaders of national and international fame are secured. While in many instances these convocations are financed by the religious forces about the campus, in others the university itself carries a substantial proportion of the expenses. So highly are these occasions valued that the administration takes an hour or more out of the regular class time for this purpose.

It should be added also that numerous tax-supported institutions have led in holding state-wide conferences of rural and other church workers, and have thereby contributed no small part in stimulating the religious life within their own communities and throughout the state.

### *The State University Fundamentally Religious*

What may be called the fundamentally religious side\* of the state university's task was expressed at the last annual

\* A most thorough-going analysis of the present religious situation and of what the church should do to meet the social demand of the modern day has just appeared from the pen of Professor Charles A. Ellwood of the University of Missouri, "The Reconstruction of Religion."—Macmillan Co., New York.



meeting of the National Association of State Universities by President Birge of the University of Wisconsin in eloquent words, of which the following is a sample:

"For myself, I want to hold it constantly in mind that the guild of learning has not only its art but its mystery, and I like to think that its mystery, unlike that of other guilds, bears a double significance. It is at once the *ministerium*, the service of the guild, and the *mysterium*, the divine wisdom revealed to those who are free of the guild in heart as well as in right. And our guild can reach and retain permanent success for its *ministerium* only as we are able to make our *mysterium* part of the life of those who seek to join our fellowship, and as we make its presence and power among us felt by the larger public.

\* \* \* \* \*

"Of old, democracy was hindered of its fruits and cheated of its life by social rigidity, and against this situation the university protested. Today democracy is in danger of loss as the sense of common interests and a common life becomes weakened. At such a time can the university render a higher service to democracy than to preserve and strengthen those spiritual ideals common to us and to our fathers, shared by our nation with sister nations all over the world, honored and revered throughout all ages, and a part of our common inheritance from the past?"

#### *The Methods of Work\*\**

The state university authorities all recognize that the chief formal work of religious education must be done by the churches, and that to be most effective it should be carried on ordinarily by cooperative effort. Within the past decade much progress has been made in this cooperative work. This work assumes a number of forms and is constantly subject to adaptation. Some form of religious education is operative in

\*\* For a fuller discussion, see CHRISTIAN EDUCATION, Vol. IV., No. 9, June, 1921. Published by the Council of Church Boards of Education, 111 Fifth Avenue, New York, N. Y.

no less than eighty-three institutions, although the work could not be considered adequate in any of them. Altogether, approximately 200 university pastors are employed by the churches on full or part time.\*

It is not possible within the space allotted for this discussion to indicate all the different types of effort in religious education in the universities. Many of these—to be true to the facts, it must be admitted most of them—are in the experimental stage. But they are carried on by devoted and courageous men and women, and they are meeting with success. It is possible to point out typical phases of work.

#### *The Unified Organization of Paid Church Workers*

A good illustration of this type is found in the united Christian work at Cornell University. It has a coordinating executive who has about him a staff of denominational representatives, each of whom is a specialist in some particular field. These workers thus organized afford the advantages of both specialization and generalization. There is a unified salary budget to which contributions are made from local sources and from the National Boards. The approach to the students, while unified in functional phases, includes also denominational care. It is essentially a pastoral rather than an educational approach.

#### *Unified Organization of Men's and Women's Work and of Church and Association Workers*

At the University of Pennsylvania there is a similar organization to the one described at Cornell, except that the women's work as well as the men's, and the work of separate specializing functions, are included in one single incorporated organization known as the Christian Association of the University of Pennsylvania, the men's department of which is affiliated with the Student Y. M. C. A. It may be noted that the

\* When it is remembered that there are over 200,000 members of these universities, and that most of these pastors work on part time, it will be seen that a mere beginning has been made in this phase of the University problem.

university pastors are also rated as Association Secretaries. There is a large unified budget which is distributed between the different departments of the Association's work, with a central treasury and large centralized financial responsibility. Similar plans with slight modifications are operating elsewhere, as for example in the University of Michigan. In these cases also the work is essentially of a pastoral character.

*Partially Coordinated Work of Seminaries and Church and Association Workers*

Another very promising type of development is found at Berkeley, the seat of the University of California. Within the university community are three theological seminaries: the Pacific School of Religion "for students of all denominations"; the Berkeley Baptist Divinity School, and the Pacific Unitarian School for Ministers. In addition to these, the San Francisco Theological Seminary (Presbyterian, U. S. A.) has an extension department at Berkeley in the Westminster School for Christian Social Service, presided over by the Presbyterian university pastor.

There are eleven churches located near the campus. There are well equipped Y. M. C. A. and Y. W. C. A., with all the usual lines of activity. In cooperation with these agencies the Episcopal Church is establishing a university pastor, who will represent the Church Divinity School of the Pacific, located in San Francisco. The Baptists and Methodists also have student pastors. These Christian forces usually work in informal but in very real cooperation. There is an extensive interchange of courses and of library facilities among the Seminaries. They combine to procure special lecturers. The Presbyterian Seminary sends several of its professors to the Westminster School. Students in all these church schools may register also in the university (although credit is not granted automatically by the university for work done in the Seminaries). Credentials of students from seminaries may be offered through the Board of Admissions for recognition by the university and are rated in the same manner as cre-

dentials from other seminaries of high standing not located at Berkeley.

Several of the fraternity houses are distinctly and professedly Christian houses and students from these houses have taken many university honors. The head of the Department of Education in the university is a well known expert in Religious Education, and very much interested, as are the President of the university and many of the leading professors, in the promotion of Christian culture, although there is no formal connection between any of these agencies and the university itself.

#### *The Unified Interchurch Pastor*

There are a number of smaller fields in which interchurch pastors are employed. At Ohio University four denominations join in supporting a university pastor who acts as associate pastor to all of the churches cooperating in the plan. He also directs the work of the Christian Association. For such an arrangement a definite plan has been agreed upon which provides for each church an official board and a committee on Student Relations and a Student Council. Then for the broader cooperative effort there is an interchurch student committee composed of one man and one woman from each church. This is the official committee of the university pastor and serves in an advisory and executive capacity for the student activities of the entire university.

#### *Unified Interchurch Pastor and Association Secretary*

At the Michigan Agricultural College four denominations unitedly support a church worker, who acts under a plan which is rapidly being perfected of closest affiliation with the pastor of the local community church. The church work here is very prosperous and much overtakes the available headquarters. Arrangements are being made for the calling of a women's worker who will be closely associated with the interdenominational university pastor and with the local community church. Numerous other plans are in operation similar

to those at Ohio University and Michigan 'Agricultural College, and the number of such arrangements will undoubtedly be greatly multiplied.

*The Y.M.C.A. and Y.W.C.A.*

In some fields the Associations are working practically alone insofar as the national bodies of the churches are concerned. This is true in so important an institution as the University of Minnesota. In such communities the Associations, either unaided or with the assistance of the local churches, are carrying on in part or as a whole the program outlined in considerable detail in Section 5 of this chapter. The Associations were the first agencies to enter these fields and the Christian churches owe them a great debt of gratitude. The church at large will undoubtedly soon reinforce their worthy efforts.

*Voluntary Workers Only*

In some state institutions as well as in municipal and independent universities, there are not to be found any paid workers devoting their entire time to the students. In the case of the municipal institutions, approximately 90% of the students are from the city in which the institution is located. Such fields should appeal to the local Federation of Churches as a remarkable opportunity for cooperative work.

*Foundations at Universities*

There are a number of institutions where educational foundations have been established by the churches. The Methodists have the Wesley Foundations, the Presbyterians the Westminster Foundations, the Baptists the Francis Wayland Foundations, and the Disciples no less than nine agencies usually known as Bible Colleges or Chairs. The Wesley Foundations at Illinois, Wisconsin, and North Dakota, and the Disciples' Bible College at Missouri, School of Religion at Indiana, and Bible Chairs at Kansas and Texas Universi-

ties, have attained a considerable degree of success in their effort, to approach the university membership from the educational as well as pastoral angle. Statements in the Methodist Episcopal Church press indicate that now twice as many missionaries are going to the field in 'one year from these institutions as went from them in thirty years before the Wesley Foundation Movement was organized. That is to say, '60 to 1 is the ratio of progress already attained in this particular direction by this youthful and very slightly subsidized industry.

The University Secretary of the Disciples' Board recently reported that "the assets of the four Bible Chairs of the Disciples at the Universities of Virginia, Michigan, Kansas and Texas, and the four institutions affiliated with the Board of Education, the Bible College of Missouri, California School of Christianity, Illinois Disciples Foundation, and Indiana School of Religion, and the Independent Institution, Eugene Bible University, aggregate a total of \$2,000,000 accumulated for use in these nine state university centers.

(a) The Wayland Foundation.—At Ohio State and at Wisconsin the Baptists have organized a Francis Wayland Foundation. The name is in honor of Dr. Francis Wayland, for many years the President of Brown University. These Foundations are inaugurated in accord with the laws of their respective states for the purpose of holding property. The Trustees of the Foundations are representative Baptists from the churches in the localities, and the Baptist State Conventions of their respective states and the Northern Baptist Convention. At Ohio State the Foundation is now engaged in securing a half block of property directly opposite the campus upon which are to be erected church buildings and dormitories for social and educational purposes.

(b) The Westminster Foundation.—Acting upon the direction of the Synod of Ohio, the Presbyterian Committee on the Church's work in Universities, has taken out incorporation papers for the Westminster Foundation

of Ohio. This corporation exists not for profit but for the purpose of holding, managing, buying and selling of all the property, both real and personal, of the Presbyterian Synod of Ohio for the Church's work among students. It is located at Columbus.

(c) Wesley College.—The work of Wesley College at the University of North Dakota may be cited as a unique experiment in this field. This institution has been in operation for more than fifteen years, and while the original formal agreement between the President of the University and the President of Wesley College as to scope and function has not been modified during that time, there has never been friction or complaint from either side. Wesley College is a duly recognized institution of the Methodist Episcopal Church. A committee of the Board of Education has recently recommended the continuance and the strengthening of it, although they also look with favor upon the establishment, under certain circumstances, of a detached church college in North Dakota. Wesley College offers in the *Bible*, two hours each in "The Life of Jesus," "The Teachings of Jesus," "Social Ideals of the Prophets," "and Social Teachings of Jesus and His Followers"; in *History*, two hours each in "History of the Hebrews," and "Outlines of Church History"; in *Religious Education*, two hours each in "Principles of Religious Education," "Teaching the Christian Religion," "Organization and Administration of Religious Education" in *The Church and World Agriculture*, two hours each in "The Church and Agriculture," and "The Church and Agriculture Abroad"; and in *Extension Service* (without credit) a "Rural Pastors' Clinic" and "Community Surveys."

Wesley College has its plant and campus and the disciplinary oversight of its students on its own grounds. Students may take degrees from both institutions. The buildings now consist of a dormitory for men and one for women, and a building that serves as an administration and music hall. It



has a faculty of fifteen and fully 377 students elect some of its courses every year. It provides in effect good Religious Education courses and a Music Department for the university.

The Bible College of Missouri.—Probably the furthest developed of any of the educational approaches of the Disciples at state universities is the Bible College of Missouri. This institution was opened in 1898. It has a good college building adjacent to the campus of the University of Missouri. It has an endowment for three professors. For the past three years the Presbyterians have been supporting a Presbyterian representative in the faculty, and the institution has extended an invitation to other religious bodies to join in its faculty, directorate and support. Two other denominations are working out plans for cooperation.

This institution has confined itself almost entirely to the work of Biblical and religious teaching. It has a credit relation with the university. Its enrollment has often gone beyond 200 per year. It enrolls in its classes quite a number of students preparing for the ministry and mission field, and gives them what might be called a pre-seminary course. The school has definitely followed the program of attempting to combine offering undergraduate courses to regular university students, and at the same time meeting the needs of ministerial and missionary students. Its professors have rendered much service as religious counselors to the students, as teachers of voluntary classes, and participants in the regular church work of local churches.

#### *Coordinating Agencies of Voluntary Workers*

In many of the schools of the country there is some sort of coordinating agency which seeks to unite all the forces at work in the field of religious education. This may be called an Association, Federation, Council, Committee, Alliance. In most cases the efforts at coordination are confined to the evangelical churches, but in some the Jews and Catholics are cooperating as well.

There is also an increasing number of denominational clubs, councils, and associations. The student clubs formed among the Protestant Episcopal and Lutheran students are exceptionally successful. They are engaged in strengthening denominational ties and providing training in some forms of church work.

### *The Cooperating School of Religion*

Finally, the cooperating School of Religion should be mentioned. This is rather an ideal than a fact, although nine cooperative schools are now being developed in close relation to the state universities of Texas, Kansas, Nebraska, Iowa, Missouri, Illinois, Indiana, Michigan, and Ohio. Thus far, the courses have been offered only for undergraduates. In five of these schools of religion, between six and forty semester hours are already recognized by the state university as a basis for credit towards graduation.

There is an increasing conviction that the problem of religious education in universities will not adequately be met until the denominations unite in providing such a school which shall rank in educational efficiency and prestige with the Schools of Education, Medicine, Law, and Engineering, and shall be the center for the formal and academic, as well as the informal and personal religious interests and activities of the university. After many years of administrative experience, the late President Charles R. Van Hise observed, "I am unhesitatingly of the opinion that the movement for the School of Religion under the combined auspices of the various churches is far more important for the State of Wisconsin, the university, and the student body, than individual chapels or additional dormitory space. . . . A School of Religion established by the cooperation of the various denominations would meet the needs of the students for instruction along religious lines for all students who are interested in such instruction." The same view has been expressed with equal emphasis by President Van Hise's successor, President E. A. Birge, who recently wrote, "I believe that the religious bodies

ought to unite in giving courses, if they are to be credited for work at the university. The single denominations are hardly likely to have funds enough to secure high-grade men and there will always be the possibility of denominational controversies which would prejudice the general situation."

The opinion here expressed by these seasoned university executives is held by an increasing number of educational and religious specialists. It must be said, however, that there is a very definite disposition on the part of numerous ecclesiastical authorities to establish courses in the universities under strictly sectarian control. During the post-war period these denominational agencies have made more progress in the United States than the cooperative ones. This undoubtedly retards the recognition of religious work by the universities and raises numerous complicated educational problems. At the University of Toronto, and particularly at McGill University, Montreal, the cooperative work has made great progress and has attained most satisfactory results.\* One of the most striking results has been the discovery that seven-eighths of the courses offered by the different denominational colleges can be offered without injustice to denominational points of view on a cooperative basis. Those who see the unspeakable needs of the quarter of a million choice young men and women in our state and municipal universities and colleges will watch eagerly for signs of progress.

#### *An Association of Religious Teachers*

At the University of Texas six gentlemen well equipped for biblical instruction, have organized an Association of Religious Teachers for credits in the University, and they are devoting their time and effort, in conformity with specific rules laid down by the University authorities, in furnishing some systematic biblical and religious instruction to the students. Last year they offered twenty-five Bible courses.

\* See CHRISTIAN EDUCATION, Vol. V., No. 10, July, 1922, for fuller exposition of the Canadian plan.

*A Student Church*

At the University of Illinois the Baptist students have been organized into a regular church which in all possible respects is similar to the standard Baptist church. Membership is made up entirely of students and a few professors. The direction of the church is entirely in the hands of the students who hold all offices. The only responsibilities assumed by the professors are those of teaching in the classes of the Bible school. Students bring their letters and take membership in this church as they would in any other church of the community, and are dismissed by letter at the close of their student career. The church has a regular pastor whose salary is paid by the Board of Education and the Illinois Baptist State Convention. By this method of organization the students are receiving a thorough training in all the responsibilities of church management. There is a splendid church building which is the property of the Illinois Baptist State Convention. The building includes a Bible School, social rooms, and an apartment for the pastor. In every intent and purpose, the building is the replica of a New England meeting house.

*A Concluding Remark*

Now, it will be noted that it is the informal and pastoral functions of religious education which are in operation for the most part at present in our tax-supported universities. Of course, the great bulk of this type of work is done by the local pastors, in the adjacent churches. The types of work carried on in connection with most of the plans outlined above have to do with that great mass of extra-curriculum work summed up under the ambiguous phrase "student activities." The departments of work carried on in the institutions best equipped in personnel, in addition to that of coordination, usually are Friendship, Devotional, Vocational Guidance, Voluntary Bible Study, Mission Study, and many forms of practical Christian service both on and off the campus. Only in the Foundations and Bible Chairs is formal instruction attempted of a type comparable with that done in other university fields. In these

schools the instruction consists of such courses as New Testament History, Old Testament History, History of Religion, The Bible—Its Ideals and Institutions, Biblical Literature, Social Religion, Religious Pedagogy, Science and Religion, Teachings of Jesus, etc.

Dean Thomas Arkle Clark, of the University of Illinois, has recently said:

"To one who has looked on these things for a good many years the situation was never before so favorable as it is now. The Churches have spent hundreds of thousands of dollars,\* and they are planning to spend millions of dollars more, in vitalizing the Christian life for the undergraduate. They are training men and women in the theories of religion, but more than that they are awakening them to the meaning of social service, they are stimulating them to follow the example of Him who 'went about doing good.'"

On the whole, the tax-supported institutions must be listed among those having, in the large, the Christian spirit. The religious life in the state universities is entirely spontaneous. It rests not on a credal or sectarian basis but on the broadest possible foundation—biblical, scientific, and experiential. The universities stand for the ideals of truth and for the spread of knowledge to the uttermost parts of the state. They are magnificent instruments of democracy. Religion at its best welcomes the turning on of the light. It counts the state university as an ally, in spirit if not in form.

\* It must not be forgotten, however, that the states are spending *hundreds of millions* on Arts, Sciences, Technology and professional work.

## SUMMARY AND SUGGESTIONS

The reader will be impressed that the religious education of college and university students has not yet reached a high state of development.

The effort has been made to state with some precision and detail the factors from which a science of religious education for college students may be constructed. It is evident that there is a wealth of material for such a science. The impulses, instincts and habits; the personnel—administrative, teaching and student; the academic structure, and organization, and the rich content of subject matter, are there: even the motives and methods are generally favorable, though not always defined with clearness. A few of the instruments of religious education have become appreciably effective. There are small groups of specialized workers.

I. For the consummation of this task certain principles must be recognized.

### *The Will to Teach Religion*

An institution of higher learning cannot become an ideal instrument for religious education unless there is a will to make it such, in the minds of those responsible for its policy and program. Fundamentally the faculty must be chosen with reference to religious as well as scholarly attainments. This does not mean that the corporation shall attempt to "put something over" at whatever cost. It means that religious education must be treated with respect. It means that there must be a recognition of the lesson which the history of the race has taught, that man is incurably religious and that the welfare of society is best assured when religion is allowed normal expression. The promotion of religion must be recognized as essential to the highest promotion of the true, the beautiful and the good, in the life of the individual and the race. If education seeks unity, there can be no education without religion. What more worthy ideal can any institution set for itself than spiritual unity? This ideal is as legitimate an

inspiration for the state school as the church school. Neither can afford to be "sectarian." Some—shall we say many?—of both types now are.

### *Student Initiative*

Along with this positive commitment of the administration to the necessity of religion in education, there must be a recognition of the necessity of student initiative and responsibility. The college student also is incurably religious. He is a living organism. Above all other things he is seeking, however successfully, the abundant life. Religious education must respect the sacredness of his personality. If it is true to itself, it will do this for religion functions best when it is free. It shows fruits through the spontaneous expression of the inner life. The need for religious education springs from within the nature of the individual to be taught. This is its strongest reason to be.

### *The Religious Expert*

At the same time, it must be recognized that both the college and the church have the right to exercise such authority and responsibility as is the outgrowth of their superior knowledge and experience. The rights and privileges of the ecclesiastical expert and of the educational expert must be recognized in the field of religious education as elsewhere, provided those rights and privileges find justification in wisdom rather than law. The fixed systems of religion and of education must be included in the problem of religious education. They must be included in the processes of religious education, if they withstand the tests of experience. And they will withstand these tests if really they are interpreting the truth.

### *Conditions for Religious Growth*

Religious education must reconcile its own contradictions. It must set its own house in order. Apparently conflicting



points of view must coalesce. Neither the church nor the school nor the student can dominate. Each may lead and guide. Each will be led and guided. The soldier's sword has failed to extend religion. The edict neither of the church nor the school can do it—among college men and women. The forthcoming science of religious education for college students must make a reasonable and vital appeal to ecclesiastic and educator and student. If a happy interchange of spirit makes this possible, the students and faculty of the college may contribute to the religious concepts and life of the church as the church may contribute to the educational concepts and life of the students and faculty.

II. There are certain processes which need fuller development.

### *The Function of Definition*

A beginning only has been made in the matter of definitions. A preliminary definition has gained wide acceptance of a unit of Bible study for secondary schools, with a view of admission credit to college. There is a working definition of a college department of Biblical Literature and History. A representative commission is at work on a definition of a college course in Religious Education. These are but illustrations of what is required within the broad expanse of the curriculum. Not only must units, and courses, and departments, and schools, be clearly delineated, which are concerned immediately and formally with the task of religious education, but persistent effort must be made to place a vital interpretation upon the more remote factors of the curriculum. The religious implications of literature, history, art, the social, mathematical, physical and biological sciences—even of the vocational subjects—must be set forth from the standpoint of their pedagogical uses. And what applies to the college course, applies as well to the "student activities" and to the forms of college government and discipline.

But the process of definition must not be confined to the immediate experiences of reality. It must extend as well into

the area of ideas and ideals—to motives, and ends, methods and means. At present there is much confusion in this area.

### *Revaluation of Methods*

There should be a thorough-going reevaluation of the means of religious education in the college. The daily chapel, the sermon, pastoral care, the "series of meetings," the prayer meeting, the varied activities of the volunteer agencies, all are traditional expressions of the attempt to serve the religious needs of students and faculty. To what extent do these and others like them actually function in religious education? Several more recently devised means may be enumerated.

### *The Biblical Department*

The Biblical Department has become somewhat highly differentiated. If the colleges have experts in the field of religious education they are probably here. Their task is becoming fairly well defined. It is to teach the Bible and what immediately grows out of Biblical teaching. This is an exhaustless field. It is attracting masterful teachers.

The teaching of the Bible may be or may not be religious education. Religion is not a subject of study, as it is not a system of doctrines, or anything else objective. The Bible teacher may be a scholar. If he is a teacher of religion, he will teach with the spirit that helps men to be religious as well as with the understanding that helps men to be scholars. There can be no real culture without sympathy. A Bible teacher who teaches religion will be compounded with the right proportions of scholarship and sympathy. This sympathy when present enables the Bible teacher to serve in another valuable capacity. He may lead the student to the reconstruction of a faith which has been shattered either because of its own fragile texture or because of pedagogical malpractice. This is a vanishing function in institutions whose students bring to college a dynamic faith and whose faculty members combine in their personalities religious conviction and pedagogical insight. Under ideal conditions, the main work in all college teaching is constructive.

*Departments of Religious Education*

A few colleges have departments of Religious Education well equipped and well manned. When these departments are adequately developed they will be able to serve two important functions: (1) They will make a valuable contribution on the cultural side to the religious development of students: they will assist in developing the religious life of individuals and of institutions. (2) They will lay the foundations for a professional training which will relieve to some extent the greatest need of religious education today—the need of teachers of religion, in contradistinction to preachers of religion. Religious education among college students will advance slowly until the colleges can pour forth into the elementary and secondary schools promoted by the churches a stream of teachers, administrators, and supervisors, at least as well equipped for their task as those who now go into the so-called “secular” schools.

*Orientation Courses*

A number of institutions are giving orientation courses in which the effort is made to assist the student in finding his place in the midst of his enlarging life. It is important that the leaders of these courses be not blind leading the blind. At their best estate the courses deal with what may be called the fundamentals of human living in their individual and social implications, a meaning being given to *social* broad enough to lead to divine as well as human relationships.

*The University Pastor*

One of the most recent specialists in the field of religious education is the university pastor. While no system has been devised as yet to give these men formal training for their diversified tasks, they are increasing in efficiency as well as numbers in the effort to serve as prophets and priests to large denominational constituencies. Their teaching function has not yet been highly developed. At his best estate the university pastor, while having fairly well defined denominational responsibilities such as his title implies, is also playing an

important role in an interdenominational arrangement which has been devised to avoid rivalries and duplications and represent a united religious appeal to the members of his university.

### *Educational Foundations*

At a number of the universities there are Foundations, Bible Chairs and Schools of Religion which are approaching the problems of religious education from the educational rather than the pastoral point of view. The tendency thus far has been for these agencies to attempt primarily to meet denominational needs. The University School of Religion on an interdenominational or independent basis is scarcely a fact as yet. That it will become a fact as the processes of religious education extend and the minds of ecclesiastical leaders grasp the fact that the church as institutionalized into sectarian denominations cannot become an instrument of general education in a democratic university, is the conviction of an increasing number of students of religious education.

While these somewhat specialized means are being developed, it must always be remembered that the corporate life of the entire institution is the most effective means of all. Specialists need to be developed by special means and for special functions. But religious education must not professionalize religion. Religion is an universal need and the program of religious education must be as wide as the boundaries of the institution's influence.

### *The Will to Cooperate*

This leads to the observation that there can be no consistent system of religious education until there is a disposition to coordinate as well as develop agencies, and to cement all agencies in the spirit of unselfish cooperation into a united organism guided by a common purpose. Until the day of cooperation comes, the forces of religious education will move haltingly and ineffectively.

This spirit of cooperation needs to be developed both within institutions and among institutions. The potentially constructive agencies within a given institution are likely to be more

numerous even than the friends of religious education realize. They need to be sought out, to be vitalized, to be coordinated, and some system of supervision needs to be provided. At present the social life and the athletic activities of many institutions are given considerable supervision and sometimes at fabulous expense. There should not be fewer Deans of men and Deans of women. In most institutions there is room, no doubt, for the entire present staff of athletic directors and coaches. There needs to be in every institution a responsible officer who may polarize the currents of religious life and assist in developing the individual and corporate disposition. Religion in our colleges and universities, as elsewhere, demands the medium of personality. Such a corporate disposition can only be developed by *persons* who work freely and whose work possesses the element of continuity. It cannot be done by machinery. It cannot be done even by persons, however gifted, who serve by the "touch-and-go" method.

There is now no widely extended guild sentiment among the devotees of religious education such as characterizes the members, to be specific, of the National Education Association. Recent events furnish a basis for encouragement here, however. The largest group of representatives of higher education who come together at any one time in our country are those Board Secretaries, university pastors, Association representatives, and college executives and administrators whose sessions extend annually over a full week, under the auspices of the Council of Church Boards of Education, the Association of American Colleges, and allied agencies. Ere long another step will be taken as the forces of religious education in the colleges and universities and those of the various types of church schools join together for the solution of their interrelated tasks.

There is already some cooperation within the institutions themselves. Some progress has been made in reaching mutual understanding among the four principal parties concerned: the churchmen, the teachers, the representatives of the volunteer agencies and the students. Many of these relationships, particularly within the universities have had tentative

expression in the so-called "Cleveland Conference," a working agreement arrived at some years ago by the representatives of the churches and the Associations. The "Geneva Plan" extends this cooperation somewhat to the Student Conferences. It is believed the Y.M.C.A.'s Commission on the Approach to the Churches will assist in clarifying this situation.

There must be a more satisfactory relationship also of functions, as well as persons and agencies. For instance, the problems of evangelization, of vocational guidance, and of recruiting, are all bound up together. They are by no means confined to the college period. Nor are they "educational" functions alone in contradistinction to "pastoral" functions.

It must always be recognized, of course, in these plans for cooperation, that the churches are not to be prevented from having direct approach to their own students and that the most healthy religious life for students ordinarily is that which centers around the activities of the normal church.

Indeed, the entire situation is bristling with problems. A statement of them for one institution would not suffice for another. There must still be careful surveys of actual conditions and efforts for the solution of the problems must continue unabated. Reverent and earnest workers will find the way.